

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, JUNE 20, 1834.

MAINE CONVENTION.

Next Wednesday and Thursday are the days for the meeting of the Maine Convention in Waterville.

CONFERENCE IN MINOT.

Bro. Thompson has forwarded to us the following account of the Conference which met week before last in Minot. The meeting must have been a happy one; our heart yearned to be there, but our business rendered it impossible for us to attend.

Wednesday, June 4. The following Ministers belonging to the Maine Convention of Universalists, met in Conference at the dwelling house of Br. N. L. Woodbury, at Minot Corner—viz. S. Stetson, W. Frost, J. Woodman, H. Hawkins, G. Bates, S. Brimblecom, A. Dinsmore, D. T. Stevens, J. A. Gurley and Z. Thompson.

After uniting in prayer with Br. Stetson, the Conference was organized by choosing Br. W. Frost, Moderator and Z. Thompson, Secretary.

Then proceeded to discuss a number of subjects, touching the prosperity of our cause in this State,—particularly that of establishing an Itinerant Ministry. The business of the Conference on this subject, will be laid before the Convention in Waterville.

The day was spent in the spirit of brotherly love, and we may, perhaps, with propriety, consider it as one of the happiest of our lives. We were all so well persuaded of the utility of such meetings, that we could not conscientiously adjourn without day, and accordingly, as members of the York, Cumberland and Oxford Association, adjourned to meet in Sacarappa, on the 2d Wednesday in August next, at 9 o'clock, A. M. at which time public services will be held in the meeting house. Per order,

Z. THOMPSON, Sec. of Conf.

SPIRIT OF AUTODOXY.

Who that has noticed the effects which autodoxy has over most of its disciples, has not observed that its tendency is to estrange them from those whose opinions do not accord with their own, and to produce a repulsive and censorious spirit even towards such as they had heretofore regarded as their best friends? We have seen these effects in many instances. Indeed autodoxy, as a system, is founded in a contracted spirit.—The God they worship is a partial being, and it is but natural that they too, from the supposed example of his conduct, should cherish hatred towards those whom they consider not so sound as themselves.

In looking over, recently, the account of the tour lately made to New Orleans by Br. L. F. W. Andrews, a Universalist clergyman now settled in Montgomery, Alabama, we noticed the following circumstance.

In the streets of Mobile I met accidentally with an old friend and fellow collegian of the name of Johnston, with whom some ten years ago I walked through the groves of our common Alma Mater. And how changed the scene! He is now stationed as a Presbyterian minister in Mobile, and bigotedly devoted to the support of the system of wrath and desolation after the fashion of Arminio-Calvinists! At first, he was apparently pleased with the interview, but in the course of a long conversation on theological and other topics, being made acquainted with my present pursuits, intentions, and more than all, religious faith, a change came over his countenance expressive of the pious thought, "stand by, I am holier than thou." We finally parted in civility, without, however, any offer on his part of that attention which might have been expected from one with whom I had spent, on terms of more than common intimacy, many pleasant hours of my youth! Such, Br. S., is the legitimate effect of partial creeds. They transform the generous youth, into an imperious disdainful man. They contract the lineaments of the face divine—dry up the flowing stream of human sympathies and convert the genial life imparting juices of mortality, into the green, stagnant, and bitter secretions of gall and wormwood! He who once counted me among his particular associates—as a "friend who sticketh closer than a brother," now views me with distrust and unkindness—yes, most probably, as a Leper whose touch is defilement and whose embrace is death—a walking pestilence, whose breathings are as pestiferous as the effluvia of a plague-house! And why? Because I cannot see with his theological goggles! He has contented himself with viewing things as did the weak eyes of his forefathers who had just merged from the "darkness visible" of the dark ages; and because I do not read from the same page, how to the same authorities, wear a certain "collar," and clothe myself, with the same livery, serpent-like though it be, why forsooth I have lost my place in his confidence, and the epitaph "FURT" is become a suitable memento of his departed friendship! So passes the glory of the world, and so its folly!—Truly, it has been said and well said too,—"Bigotry has no head and cannot think, she has no heart and cannot feel."

Here we have the very spirit of autodoxy—a spirit which would separate chief friends, by the pride and conceit which it engenders in the bosom of its disciple. And this spirit is enough to condemn the whole system. It cannot be in accordance with the genius of the Gospel. We have said, we have seen similar effects in many instances, and since Br. A. has published a case within his own experience, we too shall venture to allude to onewhich ours,—withholding—as we prefer to do, the name.

From very early life to the age of manhood, we had associated most intimately and confidentially with a youth—now a man quite high in office—in whom dwelt, as we thought, every principle which could make

love and friendship sincere and abiding.—Our young hearts were knit together like those of David and Jonathan, and separation was impatiently borne till we found again each other's company. We loved him and our affection was mutual. After we had taken the ground that we have in defence of Universalism, no abatement in his friendship appeared to have taken place. But all at once a storm of autodoxy which was got up and raged in the place of his residence, prostrated him as one of its subjects. In short he became "converted" as it is called and connected himself with an orthodox church. For a time his reason was nearly prostrated, and his friends had serious fears concerning him. At length, however he settled down in that gloomy frame of mind and heart which his new religion was calculated to produce; and a "radical change" did indeed come over his affections. He loved now none but the saints; and it would have been an insult to intimate there could be any saints excepting in his church and among those of the same temper with himself. All others, not excepting his relatives, he seemed to regard with suspicion and coldness. Indeed, he was lost to his connexions, and in a great measure to society. As for his early and steadfast friend, the writer of this, his friendship was manifestly at an end.—Though not unfrequently in our place of residence he next to never designed to call upon us, to salute our family, or to inquire for our health and prosperity. Most effectually did his autodoxy put up a bar against all further intercourse and civilities betwixt us; and now we should as soon think of a compliment between a Turk and a Jew as between our early friend and ourself. The fact, nevertheless, has not changed our affection for him—an affection which has run into pity; but still it is a fact which sometimes in retirement could make us weep at the wretched havoc which autodoxy has made of all which was once noble, generous, confiding and affectionate in his soul. Autodoxy has changed him—and miserable is the change which it has produced!

BRUNSWICK.

A gentleman in Brunswick writes us as follows:

Br. DREW,—Being surrounded, as it were, on all sides, by orthodoxy, and my daily associates being such as consider Universalism a base and dangerous heresy, I truly have had my faith tried, and find that my hope in Christ has proved to be an anchor to soul, both sure and steadfast.

Since I have been in Brunswick, I have attended, principally, the orthodox meeting, and can truly say that I am weaned from orthodoxy. During the ten day's meeting that was held in this place, in the Spring, I attended many of the meetings and quickly perceived, by the manner they were conducted, that our orthodox brethren were determined to leave no weapon unemployed which would tend to produce an excitement, and thus aid them in the accomplishment of the great object for which these meetings were established. The main topic upon which they dwelt was the worth of the immortal soul, and the amount of misery that would inevitably fall upon that poor sinner who destroyed himself and was lost!

After listening, with some degree of patience, though with feelings of surprise and astonishment, to a sermon in which were portrayed the sufferings and miseries of that unfortunate class of persons who are to be doomed to spend an eternity of wretchedness and woe, by that God who made them, who loves them, and who gave his only begotten Son to die for and save them, I returned to my room with a melting heart, and such questions as the following suggested themselves to my mind: "Canst thou, O God, consign to an endless hell the objects of thy love? Canst thou, in unison with thy supreme goodness, hurl to the dark shades of perdition and endlessly torture, without effecting any good to the afflicted, any of thy creatures? Hast thou entrusted to man, the creature of a moment, that invaluable treasure, eternal salvation, and so constituted him that he is capable of losing forever that pearl which is without price,—or hast thou not, rather, placed it in the hands of Jesus, the sinner's friend, who will, preserve it for us pure and unsullied? Hast thou so fixed thy plan, that it is in the power of thy children to squander away their eternal salvation? If thou hast, in what a doleful situation are mankind placed! liable to lose their own souls, to plunge them in the gulf of perdition, continually to be pierced by the poisoned arrows of remorse, yet beset closely around on every side with temptations and objects calculated to seduce? O, wretched state of man—truly lamentable.

Yours truly,

The orthodox never allow themselves to ask or even think of such questions—if they did, they would be most likely to see the unreasonableness and error of their system. By the way, another correspondent in Brunswick assures us, that the stories of the success of the protracted meeting are much greater elsewhere than they are in that place,—many of the flaming accounts which they see being news in B. We are also assured that the conversion of a certain distinguished citizen in B. whatever influence it may be made to exert abroad, is not likely to exert much in Brunswick. There are two opinions on the subject of that case.

CORRECTION.

We committed an error last week in saying the price of boarding at the Westbrook Seminary would be from \$1.25 to \$1.75, we should have said from \$1.50 to \$1.75. This correction is deemed proper to prevent disappointment.

FIRE, THUNDER AND TEMPESTS.

These are the general terms in which the Methodists describe the "work of God" as they profanely style that spirit of fanaticism and insanity which they get up on their circuits. A Mr. Mansfield, boasting to the Editor of the Wesleyan Journal, of a terrible revival in Friendship, Me. uses such language as this—"a great pillar of cloud rested over the place—about thirty unconverted sinners heard it thunder, and presented themselves for prayers, the brethren heard the sound of an abundance of rain, a few mercy drops fell [a false "sound," it seems,] and the people were satisfied with the meeting. Some of our neighbors, however, of the sentiment that God "foreordains whatsoever comes to pass," either disbelieved the foreordination of this meeting, or manifested a strange inconsistency with his belief.—[There's a cut at the Calvinists—we suspect there is a quarrel about the division of the spoil, as usual.] The same writer informs that the "fishing boats are dedicated to God"—a new subject of dedication for which we are ignorant of a scriptural example.

Also a Mr. J. Cumner, whom we take to be a Methodist preacher, speaking of Waldoboro', says—"we are looking for a general shower of divine grace." With these men every thing goes by tempest—thunder, lightning, tornadoes and tempests. How different from the real work of God as described in Deut. 32:2: "My doctrine (says the Lord,) shall drop as the rain, my speech shall distill as the dew, as the small rain [not a tempest "shower"] upon the tender herb, and as the showers upon the grass." But with the Methodists every thing comes in terror—first as a wild fire raging and burning up every dry thing, and then as a flood drowning and destroying every "tender herb."

PRIZE TALE.

The New York Messenger and Universalist offer a premium of twenty dollars for the best Tale, having for its subject the relative tendency of Universalism and Partialism, exhibiting by clear and forcible illustrations, (that will appeal at once to the better feelings and common sense of mankind,) the superior moral influence of the former over the latter sentiment. Should many manuscripts be received, a Committee appointed for the purpose, will award the premium to the article judged to possess the most merit. The editors also propose to give one set of the Messenger handsomely bound, comprising the 1st, 2d, 3d and 4th Volumes, for the 2d best Tale; and one copy each for the 1st, 2d and 3d Volumes, for the 3d best. Manuscripts to be forwarded free of expense by the 1st of September next. It is designed to publish the Tale, first through the columns of the Messenger, and the desire is that it should be of sufficient length to cover ten or twenty full columns of that paper. After this, it will be issued in a pamphlet form, at a low price for gratuitous distribution. We think well of this proposition. The charge of licentious tendency against our doctrine is so generally taken without investigation, to be true, that whatever course can serve to disabuse and undeceive the public mind upon the subject ought to be encouraged.—We have several writers who are qualified to enter as competitors for the Prize. We hope the offer will provoke many to undertake the business.

OUR PUBLICATIONS.

Br. Price of the Christian Messenger, commenting upon the fact that Br. Bell, late publisher and Editor of the Vermont Watchman has retired from that establishment, having failed to receive that remuneration for his time and labors which his labors and responsibilities deserved; and also alluding to the other fact, that the brethren into whose hands it has passed have felt obliged to cut the paper down in size,—has the following judicious remarks on the general subject.

It can be no object to any one to publish such a paper at even \$2, without at least 2000 to 3000 subscribers. We know it is very easy for inexperienced persons to set down and calculate the proceeds of a paper, and give a highly flattering footing. Here's 1500 subscribers at \$2, and you will have at once the round sum of \$3000. You then carefully estimate the paper, printing, &c. and you will have a clear and certain profit of something like \$1000 a year; but we will be bound, that whoever goes through the experiment will find little or none of that \$1000 left as profit. It will all be swallowed up in the numerous "incidentals" that did not even enter into his calculation, or that exceed his estimates. We know that this remark will be found too true, by every one interested, to be trifled with.

A publisher cannot be just to himself in reducing the terms of his work below a fair, equitable price; (he is entitled to a reasonable support for his labor.) And neither can he do exact justice to his patrons and the public. If he is cramped in his resources, he cannot devote that attention and care to his columns, or put that expense upon them, which the public have a right to expect.—Papers consequently languish both in character and business, and become powerless in that very cause which they were designed to aid, and to whose success they are so important. Hence the public become greatly the losers, by the very means adopted, (in good faith no doubt,) to benefit them.

Whatever may be the views of others, we regard these suggestions as worthy the most serious consideration of every one charged with the advancement of the sentiments we

hold. Our denomination is assuming a new and important station in the christian world, and much depends upon present movements and measures. The Periodical Press is among the most important human aids, properly sustained, which we have in advancing it. How necessary then that it should be so supported that it can justly command an influence. Embarrassment periodicals in their pecuniary concerns, and embarrassment in their columns is sure soon to follow.

CONSCIENTIOUSNESS.

"I have one request to make of you," said a "female woman" one evening to a gentleman by the name of B. as she "hove in" with him on retiring from a protracted meeting in Lowell. "Well—what is it madam?" inquired Mr. B. "Why, that you will act conscientiously for two weeks, whilst our protracted meeting continues." "Agreed," responded Mr. B. The woman, thinking she had thus laid an egg which might hatch out an orthodox chicken in due time, made off with much seeming exultation. The two weeks passed, and yet Mr. B. did not, after that night, show himself at the meeting! On meeting him again, the lady began to reproach him for a violation of his promise. "Did you not promise me that you would act conscientiously for two weeks?" "Yes madam, I did, and for this very reason have felt constrained to keep away from your meetings altogether. I should certainly violate the dictates of my conscience to attend such meetings." The poor woman looked blank, turned from the gentleman and never troubled him with her officiousness again.

We think the following remarks of the Rev. Hosea Ballou of Boston are dictated by a right spirit. They are creditable to Mr. B's discrimination and candor. We copy them from the last Trumpet.

MR. KNEELAND'S CASE.

Br. Whittemore,—I have a desire to recommend to the attention of the public, "The Arguments of the Attorney of the Commonwealth, in the trial of Abner Kneeland, for blasphemy." And especially would I recommend these learned arguments to the careful reading of the friends of Mr. Kneeland. Not because I have any feelings to indulge either unfriendly to the indicted, or hostile to the prosecution; but because it has come to my knowledge that, by many, this prosecution has been considered in the odious character of persecution. As I am entirely ignorant as to who it was that presented the complaint, I have no means of judging of the spirit or disposition of the complainant, nor of the motives by which he was actuated;—but, if I do not misjudge, whoever will read with candor the arguments in the case in behalf of the government, will come to the conclusion, that the learned attorney, so far from manifesting the spirit of persecution for honest sentiments, has ably vindicated the rights of conscience, the rational liberty of the press, and has in no instance overstepped the bounds of his duty.

In relation to this case, as in relation to every other, it should be the earnest endeavor of every lover of peace and good order in society, neither to prevent a rational sympathy for any one who is indicted for an offence, nor to arm that sympathy in hostility to the faithful execution of the laws.

TO CORRESPONDENTS.

The Sermon delivered by Br. C. Gardner at the funeral of Mrs. Lunt in Clinton, is received and shall be inserted soon.

"A. P. G." came to hand too late for this week.

"W. S. C." will find a place for one of his articles next week.

"Sinex" is welcome—we like to hear from such old men often.

The gentleman who sent us a communication last week, without furnishing us with his name, needs to be informed that we consider it our right to know who our correspondents are, before we assume much responsibility by inserting their articles.

"Juvenus" must practice writing more before he thinks to enlighten the public with his productions.

We are always glad to hear from the friends of our cause, and thankful for their good intentions in furnishing us with articles. But we must request that they have a care to write legibly and spell correctly. Moreover we feel to advise new beginners especially to take more pains to ascertain how common words should be spelled, than to hunt up obsolete ones, to find the meaning of which ninety nine readers out of a hundred would have to resort to a dictionary. To be more particular—without giving names, a young friend sent us an article the other day wherein we came across such words as the following—"Hierophant," "Disgracious," "Usquebough," "Thorough-faced," &c. whilst in other places we find such words as the following misspelled—"flaim," for flame; "fourth," for forth; "dispare," for despair; "maid," for made; "convinced," for convinced; "conveys," for convey; "infidals," for infidels; "heresy," for heresy; "fals," for false; "omnipotent," for omnipotent; "whome," for whom; "declaird," for declared, &c. Good spelling is a better sign of good learning, than the use of obsolete words which require a dictionary to English them. He will accept of these suggestions as friendly hints.

ORDINATION. Br. John Herriman, jr. was ordained to the work of the Ministry, at the Boston Association of Universalists in Lynn. Sermon by Rev. Hosea Ballou 2d, of Roxbury.

MASSACHUSETTS CONVENTION.

The Ministers and Delegates, from Societies in Massachusetts met in Boston on the 5th inst. and after organizing by appointing Br. Ballou, Moderator and Br. T. B. Thayer, Clerk, voted to organize a State Convention. Four Ministers and six laymen were appointed to attend the General Convention in Albany.

For the Christian Intelligencer.

REFLECTIONS ON EARLY LIFE.

How sweet is the remembrance of the days of innocent childhood! How pleasing it is to cast our thoughts back on scenes which have long passed by. How consoling to our hearts is the recollection of our young associates, with whom we have spent many a happy hour in sportive innocence. When cares and troubles perplex our minds, to allow our thoughts to carry us back to the days of childhood, seems to give rest to our weary spirits. When sorrows encompass us around, and grief fills the place of gladness, the remembrance of the events of early life oftentimes appear to dissipate the gloom of darkness and give our minds a calm repose. And when we are depressed in spirit and feel as though we were alone and forsaken in the world, or when friends through cold neglect forget us or we are deprived of their company by the hand of death, O how sweet is the thought, that in days passed by we then had friends, whose grief and sorrows were ours, whose pleasures and enjoyments we participated in, whose hearts were united with our own by the strongest cords of friendship, and whose affections remained the same till death called them from the stage of action.

But although there is a pleasure to be taken in calling to mind many events of early life, and although there are many agreeable reflections associated with scenes which have long since passed by, yet there are many disagreeable feelings connected with them, which are like thorns amid beautiful flowers. When we call to mind the days of early life, the beautiful scenes which were then gay and delightful, the many happy hours we then spent in sportive innocence, and the warm friends whose company we then enjoyed, we think too, of the many little griefs and sorrows of heart, of the troubles and anxieties we then experienced; and many of us can call to mind the frowns, sour looks and harsh expressions of our masters and guardians, as well as the ill treatment we many times received from them. We reflect too, that many of our companions whom we used to associate with, are now cold and silent in death, that scenes which we then delighted in are now nearly forgotten, and that the whole face of nature appears to wear an entire different aspect—all of which go to convey the sorer thought to our minds, that every thing is tending to decay, and what is now fair and beautiful will soon return to its mother earth.

It is from early life, I think we may date much of our present and future happiness or misery. It is while young that our minds are most susceptible of receiving the most lasting impressions. Circumstances and events which in maturer life pass almost unnoticed or are soon forgotten, may make the deepest impressions upon our minds in the days of childhood, that often accompany many to their graves. Therefore I think it is while young and our minds pliant and soft, that our dispositions and passions should be directed to flow in proper channels. It is at that time, that suitable inducements should be set before us to encourage our feet to pursue the paths of virtue and true piety. And it is at that period of our lives, that clear and correct views should be given us of the character and attributes of the divine Being.

How many a noble mind has been ruined for the want of some faithful friend to give it a suitable direction in early life. How warm a disposition has become corrupted and turned into moroseness in consequence of the ill treatment received in early days, and how many a young person has become miserable and wretched by the misconduct of those under whose care they were placed. And how has the mind of thousands become bigoted and inclined to persecute in consequence of being chained down by ignorance in early life.

There are many people although they can remember with pleasure many events connected with the days of childhood, yet hate to lament that no more attention was paid to the culture of their minds, by those who were their masters or guardians. How many a young person when he goes out into the world, has to learn by dear bought experience that he knows nothing of the ways and manners of mankind, and as little of himself. He sees that there are many bad principles in his heart which are to be corrected, his temper is to be brought into proper subjection and his thoughts turned into a different channel. In fine, he sees that there must be a complete revolution in his whole moral character. Vice is to be discarded and virtue to take possession of his heart, truth is to be chosen for error, and the company of the good and the upright in room of that of the vile and licentious. If the evil habits of childhood in which he was permitted to indulge without any one to advise him to the contrary, have not completely destroyed every good principle sown in his heart by nature, he sees that such a change is absolutely necessary. But this change he has to perform and bring about himself when he has arrived to the years of manhood—a period in one's life, which, instead of being spent in forming a character, should be employed in practicing and bringing to maturity those amiable virtues that adorn the character of every person, which ought to have been implanted in his heart in the early days of his childhood.

How many a young person when he arrives at the age of manhood, looks back with regret on his early life, and sees that he was spent in idleness and folly. How many a bitter pang does his bosom experience when he looks back on the days of childhood and sees that no one appeared to care for his future welfare in life; and that he was permitted to grow up like the red men of western wilds, and allowed to follow every evil principle of his nature. I believe if ever there was a sin on earth which the Almighty beholds with strong disapprobation, it is that which parents and guardians often commit, in not giving their children and those youths placed under their care, suitable instruction and advice while in the days of early childhood. And I believe if there are

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, JUNE 20, 1834.

people who had ought to be punished for their unkindness, it is those who wish to throw obstructions in the way of young people, to prevent them from informing on general subjects so they become respected by mankind. A man would desire to do such a wicked act as instead of being called a worshipper of the ought to be looked upon as the vice of the imaginary furies of darkness. XENOPHEN.

[For the Christian Intelligencer.]
HISTORIC SERMONS,--NO. 15.
JOHN THE BAPTIST.

There was a man sent from God whose name was John. He came for a witness, to bear witness to the Light, that all men through him might believe. John 1: 6, 7.

Though Jesus told his disciples that "John was a burning and shining light, and they were willing for a season to rejoice in his light," yet he was not that Light, but was sent to bear witness of that Light. Jesus was the true Light, "which lighteth every man that cometh into the world." John was the morning star which ushers in the rising sun. Jesus was the sun of righteousness, the moral or christian world. John came to prepare the way of the Lord. He was sent out by the prophet Isaiah, chap. xl. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked places shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

John was likewise pointed out by Malachi, chap. iii, as referred to by the evangelists. He said, I send my messenger and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. The same prophet predicts that John should come in the spirit and power of Elias. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The self-denying manner in which John lived, and his faithful preaching, was calculated to bring about this desired effect. "The same John had his raiment of camel's hair, and a leathern girdle, or girdle of a skin, about his loins; and his meal was locusts and wild honey." He seems to have resided in the wilderness of Judea and there he commenced his preaching. His theme was, "Repent ye: for the kingdom of heaven is at hand." The kingdom of Christ was about to be set up in the world. In order for any one to enter into this heavenly kingdom, he must repent, or turn from all his transgressions and sins. Hence, we find the happy effect of his preaching. "Then went out to him Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii.

It was not enough, that his hearers were the natural descendants of Abraham; or were of the strictest sect of religion, that of the Pharisees, or of the Sadducees, who denied the resurrection, "but they must bring forth the fruits meet for repentance." For the axe was laid unto the foot of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. The fire of divine judgments would soon come upon them. Hence, said John, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Those who did not resist the Holy Spirit, but were led by the Spirit of God, and so proved themselves to be the sons of God, were gathered as wheat into Christ's garner or kingdom; but those who grieved and quenched the Spirit of God, were like chaff which should be burned by the fire of divine judgments, which should not be quenched, till they were consumed from the face of the earth.

The birth of John was almost as remarkable as the birth of Christ, whose way he came to prepare. "Zacharias and Elizabeth, his parents were both righteous before God, walking in all the commandments and ordinances of the Lord blameless: and they both were well stricken in years."

"The angel of the Lord appeared to Zacharias, and said, Fear not, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God." The angel Gabriel showed Zacharias these glad tidings. In six months after, the same angel Gabriel, was sent to Mary to bring her glad tidings, that she should be the mother of Jesus. As soon as the angel had informed Mary respecting his message to Zacharias, concerning Elizabeth, "Mary arose and went into the hill-country with haste into a city of Judea, and entered into the house of Zacharias and saluted Elizabeth." This was a most joyful meeting. "Elizabeth was filled with the Holy Spirit, and so was Mary; and both blessed and magnified the Lord, and rejoiced in God their Savior." See Luke i.

As John was only about six months older than Jesus, he commenced his ministry, at about thirty years of age, as became a minister of the prophetic dispensation. Hence said Jesus, "among those that are born of woman, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he;" which shows that John did not belong to the kingdom of heaven; but to the old dispensation. Hence his baptism, as well as the baptism of Christ's disciples, before his resurrection, was not properly christian baptism, but water baptism. The baptism of Christ was an outward sign of inward baptism of the Holy Spirit. John must decrease, but Christ must increase. S.

It is an honor for a man to cease from strife; but every fool will be meddling. [Bible.]

Managerie. An extensive Caravan of Animals will be exhibited in this town on Tuesday next, when those who have not heretofore had the pleasure of witnessing collections of animals, will have an opportunity of gratifying their curiosity. This collection contains some rare specimens of animals and birds. The Genoa or Horned Horse, the Pelican, the African Ostrich, &c.

Counterfeiters Arrested. Several active citizens of this town having made an excursion of about a week in the country, have succeeded in ferreting out a nest of Counterfeiters in Mexico, Oxford County, and the neighboring towns. The ringleaders are believed to have fled to Canada; but they arrested David K. Gleason, Simeon C. Gleason, and Jesse Morse, of Mexico, and took them before Alvan Bolster, Justice of the Peace in Rumford, who ordered them to recognize for their appearance at the Supreme Court to be held in Paris in October. Samuel B. Parsons of Chesterville was also arrested, examined before Oliver Sewall, J. P. and directed to give bonds for his appearance at the October term of the Supreme Court in this County. —Hallowell Advocate.

Avalanche!—A very curious migration took place in this vicinity on Wednesday night last. About a quarter of an acre of land on the eastern bank of the Kennebec river, near the house of Mr. Benjamin Durrill, in Kennebec-port, slid into the river, carrying away half the Kennebec bridge, (a draw bridge,) and nearly filling up the channel for a rod or more. Where on Wednesday a ship of the largest size might have laid aloft, the river may now be forded without difficulty. The land moved in a solid mass, and the apple trees upon it look as flourishing and seem to be as firmly imbedded in the soil in their new situation, as they did on the spot where they were reared. The slide was accompanied with a noise resembling the rumbling of an earthquake. —Kennebec Gazette.

The proprietors of the Portsmouth Journal have issued a small but neat Daily as an experiment, which if not productive of ruinous consequences will be continued.

Since October last 15 Banks have stopped payment, 117 manufacturing establishments have relinquished operations, and nearly 600 bankruptcies of merchants and mechanics have occurred.

Jonathan P. Rogers, Esq. and Wm. Pitt Fessenden will deliver Orations in Bangor on the coming 4th of July.

Harvard College.—The Grand Jury at Concord have found bills of indictment against three of the individuals charged with the riot and demolition of the property of Harvard College, on the night of May 21st and a bill against one person for an assault, &c. on the Watch appointed by the Faculty for the protection of the property and preservation of the peace on a subsequent night.

The case of Moore and Letcher, for the contested seat in Congress from Kentucky, has at last been settled by sending them both home, for the people to decide the contest themselves.

The Committee of the Senate upon the Post office have made two reports, a majority and a minority. Both make a large deficit in the Post Office Department. The majority make it more than \$800,000, and the minority 300,000.

Colonel Richard J. Manning is elected to Congress from the district in South Carolina lately represented by Gen. James Blair, deceased. Col. Manning was formerly governor of that State, and is a most inestimable man.

A new election has been ordered in Virginia, to fill the vacancy occasioned by the resignation of Speaker Stevenson.

An affair of Honor was recently settled at Fort Wayne between Capt. Lang, of the U. S. Army, and a Mr. Osborne. Both were scared almost to death—both were unable to fire their pistols—both thought they felt a ball graze the skin—but the seconds, luckily, omitted that dangerous part of the charge.

General hostility seem to exist among the Creek Indians against the whites. Beverly G. A. Lucas, Esq. clerk of the Superior Court of Russell Co. Alabama, was shot while sitting in front of his house by an Indian; he expired in a few minutes. The chief had promised to give the offender up to justice.

Lewis Grindler, Esq. of Marblehead, has been appointed to the command of the U. S. Revenue Cutter McLane, on the New Bedford station.

There were a few Green Peas in the market yesterday, which sold at the rate of eight dollars per bushel. There were also a few strawberries in the market. —Boston Gazette June 12th.

On our Western frontier a female is so much a curiosity that a man has been known to walk twenty miles for the purpose of seeing one. Virtuous and industrious females find and will find to their advantage to emigrate, and those beyond a certain age may by a speedy removal put an end to their doleful tale of "nobody coming to marry me!"

Four thousand four hundred and fifty two boats now navigate the New York Canals.

LATE FROM EUROPE.

Great success of Donna Maria's cause—settlement between Don Miguel and Don Pedro—Don Carlos fled to England.

By the packet ship Sylvanus Jenkins, Capt. Coffin, which vessel sailed from Liverpool on Saturday the 11th May, the editors of the New York Daily Advertiser are put in possession of London and Liverpool papers to the 11th inclusive, being eight days later than any previous date. The news is decidedly important. It appears that the long contest between the two brothers in Portugal was about drawing to a close, and that Don Carlos by his flight to England would no longer keep Spain in a state of agitation. The Liverpool Journal of the 10th May says:—

"We have great pleasure in announcing the probable cessation of hostilities in the peninsula. The Lord Nelson, in five days from Lisbon, has arrived at Dartmouth, with news that the Pedroites had taken Figuera, —that Coimbra had declared for Donna Maria—that the whole of the road from Oporto to Lisbon was open to the Pedroites—and that Don Miguel and Don Pedro had come to a settlement, an armistice having been agreed to. Nor is this all. A telegraphic despatch was received at Paris on the 6th instant stating that Don Carlos had embarked for England; it also corroborates what we above mentioned, respecting Portugal, for the despatch says: 'The affairs of Portugal have been arranged between Don Miguel and Don Pedro.' These letters by the Lord Nelson confirm the fact respecting Don Carlos and say that he had placed himself under the protection of the English. The news reached Paris from Bayonne, whither it had been brought by the French secretary of legation, who had left Madrid on the 31st. Coming to us from two sources, besides its extreme probability, we are inclined to give it credence. We understand that the ratification of the convention between the four powers would be immediately and finally executed."

Mr. O'Connell expresses a desire to retire to private life, on the condition that pacific measures be extended to Ireland.

Two grand camps are to be formed, one of 80,000 men, for manœuvring in the environs of Lyons, and the other for the same purpose, near Paris and St. Omer.

An opinion has been for some days prevalent in Paris, that very serious differences had arisen between the great European Powers. That the late treaty of France, England, Spain, and Portugal, and the tone taken by Switzerland in reply to the representations of the Holy Alliance, had determined the northern Sovereigns to hold out in return menaces of hostility, which neither France nor England would be found unprepared to resist. The opinion of the best informed political circles in Paris was nevertheless, that war would actually take place.

Don Pedro has informed the Pope that if the excommunication of himself, the Queen, the ministers, and their adherents, be not withdrawn, he will stop the revenue of the papal see, £40,000, and cut off all communication.

Lord Althorp has announced that the government of Great Britain has determined to grant a pension of £70 per annum to the widow, and of £50 per annum to the infant daughter of the late Richard Lander, the African traveller.

A letter from Constantinople, dated March 16th, mentions the remarkable circumstance of a fall of snow there on that day.

The Senate have concurred with the House in fixing the time of adjournment; and Congress may now be expected to rise on the 30th inst.

France.—The commissioners on the French treaty have reported that there are due to Americans \$51,880,000, with interest, for spoliation on their commerce; so that the amount stipulated to be paid by the recent treaty is but a small portion of the debt even when paid. An active correspondence is carrying on between the French minister and the Secretary of State.

Mr John Stevens, of Halifax, Va. a worthy young man, was accidentally shot dead a few days since. The circumstances are thus detailed in the Danville Reporter: "He had just returned from hunting, and stepped into a back room to put away his gun, which, holding carelessly, it went off and drove the whole load through his head. He expired instantly."

The State of Illinois has a fund of \$3,000,000 which is to be exclusively devoted to the purposes of public education. This sum is now bearing interest; and the difficulty now is in the adoption of a system best calculated to diffuse useful knowledge among every class of the community.

Liberty, Geo. is believed to be the only place in the United States where ardent spirits, either wholesale or retail, is not disposed of.

In England recently, a modern Cleopatra put an end to her life, by deliberately applying two hundred leeches to the body to bleed her to death. Another female exposed herself to a swarm of bees for the same purpose.

The following is stated to be the force of the French navy. Ships of the line, 33; frigates, 37; sloops, 17; ditto for carrying despatches, 8; brigs for despatches, &c. 18; bomb vessels, 8; brigs fitted as gun boats, 6; galleons, cutters and luggers, 17; batiments de flotille, 36—214. Store ships, 20; garbaros, 26—total, 260.

A Long-settled Pastor.—The Rev. Dr. Perkins, of West Hartford, Ct. who is now in his 86th year, has been settled in that place 62 years. In a recent discourse he stated, that he had preached 4000 written and 3000 extemporaneous sermons. He was graduated at Princeton in 1769, and was a classmate of Thomas Jefferson.

The London papers of the 24 May contain an account of the anniversary celebration of the United Society of master chimney sweeps. The little sweeps had their faces washed, and sat down to a hearty dinner in which their sooty skins were stuffed with all manner of good things, and the big sweeps handed about toasts and compliments, and all sorts of strange fancies and humors.

Revenue accrued in the district of New-York for the 1st quarter, ending the 31st March, 1834, \$3,148,455 87. First quarter 1833, \$3,122,166 81; increase, \$26,289 06.

Lead. The last Galenian furnishes a table of the quantity of lead annually made at the lead mines of the United States, from their first opening in 1821 to 1833 inclusive. The statement contains a remark, that the lead is less abundant this spring than at any preceding time, and that, comparatively speaking, little will be made this year. The whole quantity made during the twelve years mentioned, is set down at 63,845,740 lbs. of which 7,941,792 lbs. were made during the year 1833. The mining business during that time seems by the table to have fluctuated without any perceptible law of increase. The quantity of lead raised in 1828, was more than twelve millions of pounds, and the next year more than fourteen millions and a half. It fell in 1832 to little more than four millions. This variation arises, we suppose, from the want of a regular plan of operations, a deficiency of capital, and the uncertain tenure for which the lead mine lands are held.

A small terrapin is said to have been found lately in Booker's mine, Virginia, apparently of solid gold. As it runs briskly about, however, like other terrapins, the writer who gives the account, infers that it is not all gold. We conclude not, ourselves. The shell, &c. may probably be of the true metal, but we don't believe they go to the expense of fabricating the lungs, liver, heart, calapash, callapee, and other complicated machinery, necessary in the construction of a mud-turtle, of fine gold. Five hundred dollars had been offered for this auriferous reptile; the purchaser intending to deposit it in Peale's Museum at Philadelphia.

Extract from a letter of Gov. Berkeley of Virginia, 1671, who is extolled by Chalmers as an excellent magistrate—"I thank God, there are no free schools here, nor printing; and I hope we shall not have for these hundred years. For learning has brought disobedience, and heresy and sects into the world, and printing has divulged them, and libels against the best of governments.—God keep us from both." When men in power have such sentiments, there is no hope of human improvement. And the lamentable effects of this theory have been seen in some parts of this country.

The editor of the Bristol Gazette tells us of an acquaintance of his, who, when he laughs, "shakes the room so that even the spiders peep out of the cracks to see what is going on." A good fellow.

Dr. Jones, in a letter to Professor Silliman, states that there is a colony of Gipsies in Louisiana. They were brought over by the French at an early period, and colonized. They have lost, however, their wandering Gipsy habits, and attend to regular business. Their complexion is darker than the French, and they still call themselves gipsies or Egyptians.

Some Ladies in Illinois have formed a butter society, for the purpose of encouraging the manufacture of good butter.

There are, in the State of New York, 1663 Post Offices, 264 newspapers, and 81 Banks, exclusive of 3 Branches of the U. S. Bank, and 8 Banks incorporated by the Legislature of 1834. The total amount of Bank capital is \$34,706,400.

A fastidious taste is like a squeamish appetite; the one has its origin in some disease of mind, as the other has in some ailment of the stomach. Your true lover of literature is never fastidious. I do not mean the *helluo librorum*, who thinks that every name which is to be found in a title page, or on a tombstone, ought to be rescued from oblivion; nor those first cousins of the moth, who labor under a bulmy for black-letter, and believe every thing to be excellent which was written in the reign of Elizabeth. I mean the man of robust and healthy intellect, who gathers the harvest of literature into his barns, threshes the straw, winnows the grain, grinds it at his own mill, bakes it in his own oven, and then eats the true bread of knowledge. If he bakes his loaf upon a cabbage leaf, and eat onions with his bread and cheese, let who will find fault with him for his taste—not I!—[The Doctor.]

In France recently a Mr. Murchand dressing himself an hour before his intended marriage, accidentally knocked down a loaded musket which he had in his room, when it suddenly discharged its contents through his heart. The guests had already assembled in the church where the nuptials were to be performed, and some did not hear of his truly melancholy death until they had set out for the ball, which was to have taken place in the evening, in honour of his marriage.

The New York Sun says:—There is an old lady now in this city, who sells pea nuts and apples at the corner of the street, who was once the wife of a wholesale dealer in Pearl street, and whose property was estimated at \$200,000. A rare lesson this to the sons and daughters of Pride, who put a false estimate on the value of riches.

MARRIED.

In Westbrook, Elliot G. Vaughan, Esq. of Township No. 2, or Elliptical, to Miss Ann V. Wise.

In Newcastle, Wm. Cooper, Esq. of Pittston, to Miss Frances A. Wilder, of Boston.

In Kennebec-port, Peter Clark, Esq. Attorney at Law of Na hua, to Miss Susan Lord.

In Dover, Mr. James Hubbard of Acton, to Miss Hannah Adams.

In Windsor, Mr. Ebenezer Grant of Palermo, to Miss Olive Foster.

In Dismout, Mr. Noah McKill to Miss Nancy Shaw; Mr. Paul Gray to Miss Deborah Chapman.

In Turner, Mr. Elbridge G. Decoster to Miss Susanah Sturdevant, both of Hebron.

In Norway, by the Rev. Mr. Hawkins, Mr. Luther Pike to Miss Aeline A. Millet.

In Rumford, Francis Cushman, Esq. to Miss Lydia Keyes.

In Orland, May 27, by John Barnard, Mr. Hayes Puckham to Mrs. Charlotte Partridge, all of Orland.

In Calais, Mr. John Giddens to Miss Eunice Cumberland.

In Wiscasset, Mr. Curtis McCloud, of Boston, to Miss Sarah G. Smith, daughter of Dudley Smith.

In Windsor, by Daniel Frost, Esq. Dr. Asa Heath to Mrs. Mary Clary.

In Topsham, James McKen, M. D. to Miss Octavia Frost.

At the Forks of the Kennebec, Mr. Thomas Brown, of Baldwin, to Miss Harriet B. Pierce.

In Hallowell, by Rev. Mr. Emerson, Mr. Charles Atkinson of Buxton, to Miss Cynthia Sanborn, of the former place.

In Lincolnville, Mr. R. L. Hewes to Miss Ruth Mariner; Mr. Gideon Young to Miss Fidelia Young.

In Woodstock, N. B. La George W. Patten, of the U. S. Army, to Miss Sarah T. daughter of Isaac Smith, Esq. of Hebron.

In St. John, N. B. Mr. Lewis P. Hill, of Calais, to Miss Elizabeth E. Robinson.

DIED.

At Providence, Miss Persis Hall, aged 30, daughter of the late Dr. Charles Hall of Belfast, Me.

At St. John, N. B. Hon. John Saunders, Chief Justice of the Province.

On his passage from N. Orleans to Texas, Capt. Daniel Rich, of Portland.

In Winthrop, a daughter of Mr. Greenleaf Smith, aged 16.

In Turner, Mr. Seth Ballou, aged 18.

In Hancock, 31st ult. Widow Moon, aged 99. She had twelve children, fifty-seven grand-children, one hundred and four great grand children, and three of the fourth generation.

In Newport, on the 30th ult. Mrs. Amanda, wife of Mr. Thomas Ranney, aged 22.

In St. Albans, on the 2d inst. very suddenly, Mrs. Fanny, wife of Mr. John Southard, aged 57.

In Hartford, Mr. Dudley Stickney, aged about 70.

In North Yarmouth, Charles, son of Capt. William Pierce, aged 16.

In Kennebec-port, Mr. John Fairfield, a soldier of the Revolution, aged 75.

In Berwick, Mrs. Dorcas, wife of Mr. Mark Worcester, aged 62.

In Waldoboro', Miss Jane Pickard, an adopted child of Gen. D. McCobb, aged 14 years and ten months.

In Clinton on the 20th inst. Miss Margaret Foster wife of Johnson Lunt, Esq. aged 32.

At Newburyport, Sarah H. wife of Capt. Eben S. Coffin and daughter of Jona. L. Stevens, Esq. of Castine.

MARINE JOURNAL.
Port of Gardiner.

June 10. Arr. schr. Susan, Perry, Falmouth,
" Mary, Baker, Dennis,
" Hesperus, Marson, Boston,
" sloop Liberty, Blackwell, Boston,
" Betsey, Marson, Salem,
Sld. schr. Caroline, Wait, Fall River,
" Caravan, Baker, Dennis,
11. " Mary, Hinkley, Westport,
Arr. " Mexico, Tarbox, Boston,
" Bonney Boat, Burke, Boston,
" Clue, Pike, Eastport,
" Nancy, Brookline, Boston,
" Experiment, Mallis, Boothbay,
" Francis, Tappan, Manchester,
" Erie, Wait, Boston,
" Cambarine, Campbell, Salem,
" Henry, Crocker, Portland,
12. " Reeper, Nickerson, Portland,
" Eagle, Perry, Sandwich,
" Deborah, Daw, Boston,
" sloop Warrington, McNear, Boston,
" Hercules, Crowell, Barnstable,
13. Sld. schr. Betsey & Polly, Baker, N. Bedford,
" Ach Ash Barker, Handy, Nantucket,
" Post Boy, Perry, Warren, R. I.
" sloop Good Return, Bowman, Falmouth,
" Henrietta, Perry, Falmouth,
14. Arr. schr. Pilot, Blanchard, Boston,
" Mechanic, Blanchard, Boston,
15. " Elizabeth, Marson, do.
" Galaxy, Warren, New York,
" brig Sophronia Dole, Brooks, N. London
" sloop Support, Perry, Sandwich,
" Gallebo, Tobey, Boothbay,
Sld. " Pinion, Small, Nantucket,
16. Arr. schr. Charles, Ingraham, Portland.

THE TICONIC,
Capt. JOSEPH FLITNER, Jr.

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between WATERVILLE and BATH. Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock. Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.
From Waterville to Augusta, 75 cts.
" " " Hallowell, 87 1/2
" " " Gardiner, 1 00
" " " Richmond, 1 50
" " " Bath, 2 00
Intermediate places in proportion.

When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH on the same days above specified and at the same rates of fare.

Leave AUGUSTA at 11 o'clock A. M.
" BATH at 7 o'clock A. M.

Freight taken at the usual rates. Apply to the Captain on board, or to J. R. PHILBRICK, Waterville—CARTER'S HOTEL, Augusta—A. WALL, Hallowell—A. T. PERKINS, Gardiner—JOHN ELIOT, Bath.

Gardiner, May 7, 1834. 19

J. M. CROOKER,
WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections
Smith on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Morray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest new from Three Worlds
Christian Universalist
Davens Discussion
Convention Sermons
Cobb's Sermons
Reply to Hawes
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Book
An assortment of Tracts.
Waterville, May 31, 1834. 23

PROSPECTUS OF THE
Gazetteer of Maine.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter comprised in works of the kind. The generally compressed nature of the work will be full, complete and correct. We are aware that there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BURTON, Jr.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April, 1834. 28

THE DEATH OF THE VIRTUOUS.

Sweet is the scene when virtue dies!
When sinks a righteous soul to rest,
How mildly beams the closing eyes!
How gently heaves the expiring breast!
So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.
Triumphant smiles the victor's brow,
Fann'd by some angel's purple wing,
Where is, O Grave! thy victory now?
And where, insidious Death! thy sting?
Farewell, conflicting joys and fears,
Where light and shade alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!
Its duty done—as sinks the clay,
Light from its load the spirit flies;
While heaven and earth conjoin to say,
"Sweet is the scene when virtue dies."

SONG OF THE SEAMAN'S WIFE.

Wake, wake not the wrath of the slumbering deep,
Ye faithless winds, with your ruthless sweep,
For my husband's bark is many a mile
From the sandy shores of his native isle.
Oh! raise not the whitened flakes of foam
Till his footstep is placed on the hearth of home,
Where his children are waiting to climb the knee,
And list to his tales of the deep green sea.
His life hath been still one of peril and pain,
For its spring time was passed on the billow-main;
And oft when it raves in its fury, I fear
That at last he will float on a watery bier.
But grant me my prayer, and fill the sails
Of his bounding boat, ye fair ring gales,
Wafting him on ere the fatal boom
Of the darkly, death-fraught tempest come.
And thou, my God, when the waves obey,
Protect him still in his lonely way;
For none, if he fail to come, can be
So kind or so dear unto us as he.

Liverpool, April 7, 1834.

ADDRESS TO A HUSBAND.

Oh grant my prayer, and let me go,
Thy toil to share, thy path to smooth;
Is there a want, a wish, a woe,
Which wedded love can fail to soothe?
At morn, when sleep still seals thine eyes,
My hand thy temple shall still spread;
At night my smiles shall cheer thy sighs,
And my fond arms support thy head.
And if thy vexing cares should dart
Some hasty word, my zeal to quell;
Still this unchanging, tender heart,
The sacred vow I made shall fill.

(From the Messenger and Universalist.)

QUESTION ANSWERED.

"If it was the purpose of God, from all eternity, to have all mankind, why was it necessary for Christ to die?"

This question, we learn, has been frequently urged upon a young friend, by his Unitarian acquaintance. He desires a solution, which we offer with pleasure, and hope it will be found satisfactory.

But before attempting an answer, we will ask those Unitarians a question in return. Is this: *If it was the purpose of God, from all eternity, to save a part of mankind, why was it necessary for Christ to die?* This question, we believe, presents precisely the same difficulty, if there is any difficulty in the case, as that proposed by them.

It seems, however, that these individuals entertain the absurd idea that Christ died to effect some object which God did not originally purpose. But we would ask again, Why was it necessary for Christ to die for any, if God had not from all eternity purposed their salvation? Could his death save them contrary to the purpose of God? And we would inquire still further, why was it necessary for Christ to "taste death for every man," Heb. ii. 9, if God had not purposed to save every man? When our Unitarian friends have answered these questions, we doubt not they will be able easily to see the fallacy of their own.

In replying to the question that stands at the head of this article, we shall first observe that God ordinarily works by means. Of the adaptation of these means to the desired end he is originally sole judge, and it is with him a profound secret whether he might not adopt other means equally, and perhaps more directly efficacious. But in every instance, we believe, in which we have an opportunity of forming an accurate or even tolerable judgment, we are constrained to acknowledge the wisdom of the Deity. For example, God has evidently ordained that the human body should be sustained by food. Food then is the means, the sustentation of human life, the end of this arrangement. Now we do not pretend to say, for we do not, and cannot know, that it was impossible for God to have devised any other means of supporting our present existence. But we do know that this is admirably adapted to effect the desired end, and this is enough. Let us mould some of these facts into the form of the question under consideration. Here it may be assumed, or granted, that God from all eternity purposed that his creature man should, for a time, be supported in this mortal state. We will now ask, if it was the purpose of God, from all eternity, to preserve man's present life for a series of years, why is it necessary that man should take food? The plain and ready answer, we suppose would be, that while God purposed the preservation of human life as the end, he at the same time purposed man's taking food as the means to effect that end.

Take another example. Corn we know, taken in the broader sense of the term, including every kind of bread-stuff, may be regarded as the staff of life. Its abundant production therefore is in some measure necessary to our very existence. But to its growth, sunshine and showers, are indispensable. Now we cannot doubt that God purposed its abundant production. But what should we say of the man who could seriously ask, if God purposed the growth and perfection of corn, why is it necessary there should be sunshine and showers? Yet this question, absurd as it is, is just as wise as the one proposed by our Unitarian brethren. We believe that God from all eternity, purposed the salvation of all mankind. We believe also that the mission and death of Jesus Christ was the grand means to effect so glorious an object, and to ask as our Unitarian friends do, why this death was necessary, is but presumptuously to question the Divine wisdom. That God could not have devised some other means to effect his purpose, we do not pretend to say, because we know nothing in relation to what he might have done. All that we know on the subject is, what God has been pleased to reveal, that "there is no mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time"—that "it pleased the Father, that in

him should all fullness dwell, and (having made peace by the blood of his cross) by him to reconcile all things to himself;—that he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him, &c. &c. We believe that the means of God's own appointment are sufficient to effect his purpose, the ultimate salvation of the whole human race.

Perhaps we owe an apology for occupying so much room in answering a question that could hardly demand an answer. But we regard every objection that can be seriously urged against the truth, as worthy of refutation. And we wished not only to assert but also to illustrate the fact that Christ's death was necessary as a means of accomplishing the design of God in reference to human salvation.

OLD STYLE OF PREACHING.

It will be recollected that we published two weeks since the substance of an old-fashioned orthodox sermon, preached by Rev. Jonathan Edwards. It was highly seasoned enough, in all conscience—so much so, that some of our more modern readers could hardly believe that such a production ever came from the pulpit. Of this however, there can be no doubt, and the recollection of many an individual will go to prove that some of the most hideous and abominable ideas of misery and wretchedness have been presented to them by the orthodox clergy of the old, genuine, New-England stamp.

This generation however, is rapidly passing away. But here and there, only, is one to be found—and he is looked upon as fifty years behind himself; and that with all justice. Such an one may be known most generally by his opposition to the "new measures"—such as *disfranchisement*, "continuous meetings," and the like; and his rigid adherence to the old "stated means of grace" which consisted in going to meeting every Sabbath—hearing at least one strong sermon in favor of eternal misery; and with the exception of some little incidentals—living like the world's people the remainder of the week!

Not to get from our object, however,—we wished to say that we had accidentally picked up another specimen of "this ancient and honorable" style; and being thankful that we found no more of it, we present it to our readers. The style may be faulty; but it should be remembered that such was *orthodoxy* many years ago, and that it is the same in substance now—only with a new dress on. The good divine is describing the torments of the impenitent in hell. Let us imagine ourselves seated within the sound of his voice, and that

From pulpit high, beneath a spacious board
For sound upraised, where substance lingered not—
With gown, and wig, and bands, and countenance
Of super-human mien—he speaks:

"Hear, O Man, thy Precursors in Impenitence preach to thee from the infernal Gibbets, from the Flames, from the Rack, that thou shouldst repent. Oh, look but down into the bottomless Pit; seeest thou how the Smoke of their torment ascendeth forever and ever? Rev. xiv. 11. How black are the Plagues! How furious are their Tormentors! 'Tis their only Music to hear how their miserable Patients roar, to hear their bones crack; 'Tis their Meat and Drink, to see how their Flesh frieth, and their Fat dropeth; to drench them with burning Metal, and to rip open their Bodies, and to pour in the fierce burning Brass into their Bowels, and the Recesses and Ventricles of their Hearts. What thinkest thou of those Chains of Darkness, those Instruments of Cruelty? Canst thou be content to burn? Seest thou how the Worm knoweth, how the Oven gloweth, how the Fire rageth? What sayest thou to that River of Brimstone, that Gulf of Perdition? Wilt thou take up thy Habitation there? Oh! lay thine Ear to the Door of Hell! Hearst thou the Curses and Blasphemies, the Weeping and Wailings, how they lament their Follies, and curse their Day. Matt. xxii. 13, Rev. xix. 9. How do they roar and yell, and gnash their teeth! How deep are their Groans! How feeling are their Moans! How inconceivable are their Miseries! If the shrieks of *Corah*, *Dathan*, and *Abiram*, were so terrible (like the Earth clave asunder and opened its mouth and swallowed them up, and all that appertained to them) that all *Israel* fled at the Cry of them. Numb. xix. 33, 34. Oh, how fearful would the Cry be, if God should take off the Covering of the Mouth of Hell, and let the Cry of the Damned ascend in all its Terror among the Children of Men, and of all their Moans and Miseries this the piercing, killing Emphasis and Burden, *forever*."

Who does not wonder at the perverseness of the human heart, when it is considered that such has in times past, been considered *gospel preaching*? Can any candid individual, we care not who he is, read the above extract, and realize that such has been held forth as bible christianity—scriptural truth—and wonder that unbelief and open infidelity have raged among men? Is it not a greater marvel that there has not been more opposition to the Christian religion? We think so. And we pray that the time may come when such miserable and disgusting tradition may give place to that gospel which is "the power of God unto salvation."—*Star*.

Aboriginal Character.—As an Indian was straying through a village on the Kennebec, he passed a gentleman standing at his store door and begged a piece of tobacco. The person stepped back, and selected a generous piece, for which he received a gruff "thank you" and thought no more about the affair. Three or four months afterwards, he was surprised at an Indian's coming into the store and presenting him with a beautiful miniature birch canoe painted, and furnished with paddles to correspond. On asking the meaning he was told—"Indian no forget; you give me tobacco—me make this for you." This man's gratitude for a trifling favor had led him to bestow more labour on his present than would have purchased him several pounds of his favorite fumigatory.—*Boston Spectator*.

The Albany Advertiser says that the total value of the annual manufactures of iron in the State of New York, is estimated at about 4,000,000.

From Familiar Letters on Public Characters.

JOHN HANCOCK.

Hancock will be considered in the history of our country, as one of the greatest men of his age. How true this may be, distant generations are not likely to know. He was the son of a clergyman in Braintree, and was educated at Harvard College, and inherited a very ample fortune, from his childless uncle. Hancock left no child. He had a son who died at an early age from an unfortunate accident. Hancock was sent as a delegate to congress in 1774, as before mentioned, and in consequence of his personal deportment, and his fame as a patriot, he was elevated, in an assembly of eminent men, to the dignity of President, which office he held when the Declaration of Independence was signed, at which time he was only thirty-nine years of age.

In June, 1782, Governor Hancock had the appearance of advanced age, though only forty-five. He had been repeatedly and severely afflicted with the gout, a disease much more common in those days than it now is, while dyspepsia, if it existed at all, was not known by that name. As recollected, at this time, Gov. Hancock was nearly six feet in stature, and of thin person, stooping a little, and apparently enfeebled by disease. His manners were very gracious, of the old style of dignified complaisance. His face had been very handsome. Dress was adapted quite as much to be ornamental as useful. Gentlemen wore wigs when abroad, and commonly, caps, when at home. At this time, (June, 1782,) about noon, Hancock was dressed in a red velvet cap, within which was one of fine linen. The latter was turned up over the lower edge of the velvet one, two or three inches. He wore a blue damask gown, lined with silk; a white stock, a white satin embroidered waistcoat, black satin small clothes, white silk stockings, and red morocco slippers. It was a general practice in genteel families, to have a tankard of punch made in the morning, and placed in a cooler when the season required it. Visitors were invited to partake of it. At this visit, Hancock took from the cooler, standing on the hearth, a full tankard, and drank first himself, and then offered to those present. Hancock was hospitable. There might have been seen at his table, all classes, from the grave and dignified clergy, down to the gifted in song, narration, anecdote and wit, with whom "noiseless falls the foot of time, that only trends on flowers."

There are more books, more reading, more thinking, and more interchange of thoughts derived from books, and conversation, at present, than there were fifty years ago. It is to be hoped that society is wiser, and happier, than it was, from being better instructed. Some persons may be of opinion, that if social intercourse is on a better footing now, than formerly, it is less interesting, less cordial than heretofore. It is not improbable that increase of numbers, and of wealth, tend to make the members of society more selfish; and to stifle expansive and generous feelings. Modes of life run into matters of show and ornament; and it becomes a serious occupation, to be able to compare condition on advantageous terms.

Though Hancock was very wealthy, he was too much occupied with public affairs to be advantageously attentive to his own private ones. The times in which he lived, and the distinguished agency which fell to his lot, from his sincere and ardent devotion to the patriot cause, engendered a strong self regard. He was said to be somewhat sensitive, and easily offended, and very uneasy in the absence of the high consideration which he claimed, rather as a right, than a courtesy. He had strong personal friends, and equally strong personal enemies. From such causes arose some irritating difficulties. He had not only a commanding deportment, which he could qualify with a most attractive amenity, but a fine voice, and a highly graceful manner. These were traits which distinguished him from most men, and qualified him to preside in popular assemblies, with great dignity.

If history has any proper concern with the individual qualities of Hancock, it may be doubtful whether in these respects, distant generations will know exactly what manner of man he was. But as a public man, this country is greatly indebted to him. He was most faithfully devoted to the cause of his country, and it is a high eulogy on his patriotism, that when the British government offered pardon to all the rebels, for all their offences, Hancock and one other (Samuel Adams) were the only persons to whom this grace was denied.

In 1789, President Washington visited the eastern states. He travelled in a post-chaise with four horses; he was accompanied by Major Jackson, official secretary and by Tobias Lear, his private secretary; and attended by his famous man Billy, who makes a conspicuous figure in the forged letters, which Washington repudiated, by a solemn denial, filed in the office of secretary of state, on his retirement from public life. From some mismanagement at the line, between Boston and Roxbury, Washington was detained there nearly two hours; and exposed to a raw northeast wind, by which exposure he was visited by a severe cold. Many other persons were exposed and affected in like manner, and the affection became so general as to be called the Washington influenza. He came in on horseback, dressed in his old continental uniform, with his hat off. He did not bow to the spectators as he passed, but sat on his horse with a calm, dignified air. He dismounted at the Old State House, now City Hall, and came out on a temporary balcony at the west end; a long procession passed before him, whose salutations he occasionally returned. A triumphal arch was erected across the street at that place, and a choir of singers were stationed there. When Washington came within hearing, he was saluted by the clear, powerful voice of Daniel Rea, who began the ode prepared for the occasion.

Hancock, with some feeling of state rights, had taken the position that, as the representative of sovereignty in his own dominion, he was to be visited first, even by the President; who on Hancock's own ground, is the representative of sovereignty of all the states, whosoever he may be within their limits. The President was made to understand that Hancock expected the first visit. This was not deemed proper by the President. A negotiation ensued, and there were

*It may be that the very general practice of drinking punch in the forenoon, and evening, by all who could afford it, was the cause of the common disease of gout.

some written communications. It ended on a refusal on the part of the President to see Hancock, unless at his own abode, which was at the house at the corner of Court and Tremont Streets. The delay was afterwards imputed to Hancock's personal debility. On the third or fourth day Hancock went in his coach, enveloped in red baize, to Washington's lodgings, and was borne in the arms of servants into the house.

The President remained here about a week, and partook of a public dinner, dined with the governor, and attended an oratorio in King's Chapel, on which occasion he was dressed in black. On his departure for Portsmouth he showed his regard for punctuality. He gave notice that he should depart at eight o'clock in the morning. He left the door at the moment. The escort not being ready, he went without them; they followed and overtook him on the way.

AARON BURR'S SCHEMES OF CONQUEST.

Whatever were Burr's intentions, it is certain that they embraced schemes so alluring, or so magnificent, as to win the credulous Blannerhasset from the abstraction of study and the blandishments of love. This island became the centre of operations. Here arms were deposited and men collected; and here, assembled around their watch-fires, young gentlemen, who 'had seen better days' and 'sat at good men's feasts,' endured all the rigors of a climate and the privations of a campaign, rewarding themselves in anticipation with the honors of war and the wealth of Mexico. Burr and Blannerhasset were the master-spirits who planned their labors; Mrs. Blannerhasset was the light and life of all their social joys. If treason matured its dark designs in her mansion, here also the song, the dance, and the revel, displayed their fascinations. The order of arrest was the signal of dispersion to this ill-fated band; and it is said, that the lovely mistress of this fairy scene, the Calypso of this enchanted isle, was seen at midnight, 'shivering on the winter banks of the Ohio,' mingling her tears with its waters, eluding by stratagem the ministers of justice, and destitute of the comforts of life, and the solace of that hospitality which she had once dispensed with such graceful liberality.

I believe it is not doubted, that Burr intended to have attempted the conquest of Mexico. A large portion of the people of that country were supposed to be waiting only for a favorable opportunity to throw off the Spanish yoke. The Americans, as their neighbors, and as republicans, would, it was thought, be received without suspicion; nor would Burr have unfolded his ultimate design until it should be too late to prevent its accomplishment. He would then have established a monarchy, at the head of which would have been King Aaron the First. I am told that the young gentlemen who were proceeding to join him, often amused themselves on this subject; talking half in jest and half in earnest, of the offices and honors which awaited them. Titles and places were already lavishly distributed in anticipation; and Mrs. Blannerhasset, who was an accomplished and sprightly woman, had arranged the dresses and ceremonies of the court. When the alarm was given, and orders were issued for the arrest of Burr and his adherents, they were obliged to resort to a variety of expedients to escape detection. At Fort Massac, and other places, all boats descending the river were compelled to stop and undergo strict examination, to the great vexation of boatmen and peaceable voyagers, who were often obliged to land at unreasonable hours. Very diligent inquiry was made for the lady just mentioned, who several times narrowly escaped detection, through her own ingenuity and that of her companions. [Sketches of History, Life and Manners in the West, by Judge Hall.]

A rare instance.—There is a respectable ship master in this town who, at the age of fifty-five, has spent, almost constantly, forty-four years of that time at sea, in different capacities. He has been in all climates, exposed to all examples, temptations and persecutions, on board of privateers, and in all situations incident to a seafaring life, yet he has never at any time wet his lips with ardent spirits, or tasted so much as a glass of wine. His health has been perfect and unvarying in all exposures and changes of climate.—*Salem Observer*.

The People's Magazine.

THE first volume of the PEOPLE'S MAGAZINE, which was completed with the number of 6th March, was commenced as an experiment. The unqualified approbation it has every where received, and the large list of subscribers it has already obtained, induce the Publishers to continue their efforts to make the work what they intended from the first—a permanent family magazine,—one, too, which shall be still more worthy of the high character it sustains. In pursuance of this determination, they will withhold no pains or expense. They have already secured such aid in the editorial department, as they deem necessary to the accomplishment of their purpose.

The great object of the People's Magazine, then, is to convey useful instruction, in plain and familiar, but chaste language, and in the cheapest possible form, to every cottage and fireside in the land. There are few families to be found, who cannot afford to spend one dollar a year, for a visitor, twice a month, which shall give them valuable information and advice,—which, while it shall not fail to interest and amuse, shall still higher and nobler purposes in view—the improvement of the mind, and the cultivation of the heart.

Natural History will continue to receive, as it deserves, a considerable share of our attention. This science embraces many more topics than at first view might be supposed. Whatever relates to the character, nature, or internal structure of men, animals and things, is properly a subject of natural history. But we shall not confine ourselves wholly to the animal, vegetable and the mineral kingdoms of nature. We shall launch out, often, into history, arts, manufactures, &c. The pages of history are full of instruction. Biography will also be deemed an appropriate subject. In short, nothing which is calculated to benefit the minds and hearts of our readers, will be intentionally excluded.

Engravings of a superior character will continue to be furnished; but while we labor, in this way, to render the work attractive, we intend much more. We believe that good engravings may be made to do something more than to amuse, or even illustrate. We believe they may be made to cultivate the mind, chasten the imagination, develop taste, and benefit the heart. Shall the teachers of vice find engravings an important aid in accomplishing unworthy ends—in vitiating the taste and imagination—and shall the teachers of virtue neglect to turn them to a good account, in the promotion of human happiness?

Such of our patrons as have not already engaged the People's Magazine for the coming year, will recollect that the terms are, one dollar in advance, to be sent without charge to the publisher. Six copies sent to one address, for five dollars paid. To accommodate schools, or companies, ten copies will be sent to one address, postage free, for ten dollars, sent without expense to the publishers.

LILLY, WAIT & CO. Boston.

New Spring Goods.

ROBERT WILLIAMSON Tailor and Draper.

WOULD inform his friends and customers that he has just received from Boston, a new and extensive assortment of Broadcloths, Cassimeres, &c.

—ANOTHER WHICH MAY BE FOUND—
BROADCLOTHS—Black, Blue, Brown, Green, Aetelade, Oxford and other mixed colors. CASSIMERES—Black, Blue, Diagonal, a new style, Lavender, Drab, Gray and Striped. VESTINGS—a large variety of new and fashionable patterns.

SUMMER GOODS—a general assortment of goods selected with great care.

TRIMMINGS—An extensive variety selected with particular reference to customers.

Ready Made Clothing—Of all kinds common on hand and furnished at the lowest prices.

CLOTHS made up at the shortest notice, and the neatest and most fashionable manner. Orders faithfully and promptly executed.

N. B. All the above articles will be sold at the lowest prices for Cash or short credit.

Gardiner, April 17, 1834.

Sale at Auction.

ON Saturday the 28th June next, at the Store of BENJ. SHAW & Co. at eleven o'clock in the forenoon, a LOT OF LAND situate about one mile from Gardiner Village on the Brunswick Road—containing Thirty one Acres and one quarter acre, fronting on the Brunswick road, and running to Coburns-Creek. Sale positive unless previously sold at private sale. BENJ. SHAW, Auctioneer.

Gardiner, May 26, 1834.

Eloped,

FROM the subscriber, a young man about 19 years of age, by the name of FIZZ GOODIN. This man caution all persons against harboring or trusting him on my account, as I shall not pay one cent of his retreating. E. McLELLAN.

Gardiner, June 4, 1834.

Notice.

COMMITTED to my custody on the 28th day of May last, by JOSEPH WILLIAMS, a colored colored COLT about three years old, taken from the field of Hiram Hildreth. The owner is requested to pay legal charges, and take the same away.

ISAAC DECKER, Pound Keeper.

Gardiner, June 4, 1834.

Paige's New Work.

B. B. MUSSEY has just published "Scriptural Punishment after death, wherein they have believed with Universalists in their interpretation of Scripture relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge."

Of all orders for the above work address to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

Gardiner, May 27, 1834.

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Coughs, Catarrhs, Croup, Asthma, inflammations of the mucous membranes of the throat, and organs of the chest.

This medicine has been singularly powerful in cases of bleeding from the Lungs, and as a preventive of Consumption. It is purely a vegetable compound, and entirely of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, as well as in the disorders peculiar to females. It is prepared and put up in the neatest manner by the inventor, E. HOLMES, M. D. who was first led to its use by attending its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy. Price \$1.50.

Apply to S. O. BRADSTREET & CO. Agents, Gardiner, who are constantly supplied with the Medicine.

JAUNDICE BITTERS.

Positive or no Pay.

DENNISON'S BITTERS of legitimate origin emanating from no less a personage than the great Dr. Lettsome of London, and have been in successful operation in this country for more than twenty-five years. It is a spring medicine, which yields all its virtues to boiling water.

The Jaundice is discovered by want of appetite, costiveness, oppression and dullness; at times an irresistible propensity to sleep, and at others to great watchfulness; a yellowness is by degrees diffused over the complexion, tinges the urine, and the whole of the fluids are infected with bilious secretions, and in process of time, the blood acquires a tendency to dissolution and putrefaction; in these cases it often degenerates into dropsy or ends in apoplexy—to remove these unpleasant and in some cases alarming sensations, DENNISON'S BITTERS are the best medicine which can possibly be resorted to; the powers are properly channeled in common to similar remedies, all or nearly all their qualities may be extracted by a vinous or even a watery infusion.

This medicine is particularly serviceable in habitual costiveness, and to an oppressed and weak stomach—it is the most natural vermifuge, and may be given to children, with the greatest safety and effect; it is given in the fully warm and pungent aromatic, expels with an easy manner, without inflaming the bowels; it is extremely serviceable in all seasons, especially in the approach of warm weather, when by the use of this remedy the stomach is fortified, digestion promoted, and a free perspiration produced. It is singularly serviceable in Dropsy, by giving tone to the solids, enriching the blood and invigorating the whole system.

Persons leading sedentary, inactive lives, are most subject to these complaints; all therefore in such a situation, though not immediately aware of its inconvenience, would act wisely by securing a continuance of health by means of this generous stomachic, as well as delicate and non-vinuous, who wish for a delicious and efficacious preparation for the appetite, the best companion at the festive board.

These Bitters are sold wholesale and retail—and for exportation, by the proprietor in London, and by F. G. COOK, Augusta, his sole general agent for the State of Maine. The proprietor assures the public, that in future all directions which have not the signature of his general Agent in Augusta, are counterfeit.

For sale by B. SHAW & CO. Gardiner, Me.

NEW CERTIFICATES.

Mr. F. G. Cook—Sir, I have made a fair trial of DENNISON'S Jaundice Bitters, which I purchased of you a few weeks since, and can now, with safety, cheerfully recommend them to all those troubled with the Jaundice complaints, as a safe and efficacious medicine.

R. W. E. BROWN.

Mr. F. G. Cook—Dear Sir, I have used your DENNISON'S Jaundice Bitters for the last three weeks, and find myself so much relieved that I cannot refrain from expressing my gratitude to you, and shall recommend them to all my friends as a safe and sure medicine in all Jaundice complaints. Yours, sincerely grateful, GILBERT H. O'REILLY.

Augusta, April 25th, 1834.